

Role of Public Spaces in Creating and Forming Urban Texture

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Abstract

In the world, every object requires preserver and reinforcement in order to survive. Every article which stops movement is condemned to die. So, one of the best and simple ways of survival is sustaining to movement. The best solution for survival of an object is the preservation of its movement.

The main solution for survival of an urban texture is continuity of important urban public and comprehensive places. In this article, public spaces such as cultural, religious, governmental, and scientific centers are introduced as important urban centers and their roles in stability and survival of the city are expressed. For an instance, it will be referred to some religious and cultural spaces in Islamic countries. In simple words, the hypothesis of the research is defined as follows.

Public spaces are hearts of cities. A way of their stability is the preservation of continuity and updating the survival of them.

Key words:

Sustainability, Public Spaces, Urban Design, Architecture

Introduction

The beginning and end of the life cycle of a plant involve a core and its central part that indicate the name and identity of total plant.

It is possible to forget previous name of a plant, when it is dried, but its seed preserves it and it can revival the plant's identity after passing special phases.

If there are proper seeds developing in proportionate condition, the result will be a defect plant the fact is that incorrect selection of seed lead to unusable plant in spite of correct planting stages. The name and identity of a person is determined by his/her ancestor's identity, when he/she obtains new personality; it is dominated, so the firm and strong part of a person's identity is his/her family's eternal part.

A residential texture is a complete of adjacent units; these residential units are gathering together in order to develop a texture. The identity of a place, a village or a city is the name that it is known from early days and it is fixed section of a texture

which indicates current history. It is impossible to extract the identity from the appearance but the importance of a result urban complete is observable.

The aim of authors to introduce public and governmental places as main parts of an urban texture and its identity in order is propose new solutions.

Surely, we have asked about our identity and the relationship between our tasks with our personalities the best answer to these questions in scientific, religious and philosophical texts is that our behavior, environment and persons who I have Relationship with them create my personality then I am distinguished accordingly even my appurtenance is firmed. So an alive creature is recognized by his/her surrounding.

We want to consider this creature larger than a human, an animal or a plant. We propose the author's opinions about investigation about old and traditional residential texture in old cities of Iran.

The parish as an Alive creature

A parish is a complete of neighborhood units, residential, public, and commercial and service units, their residents can meet their daily requirement in this limitation so these units can act as a group and participate in some activities as a co-group. The formation of cultural and sport groups is different from other daily behavior with neighbors by passing the time and more relationship with people. So, the parish and its physical limitation change to parish behavioral meeting place and related activities lead to active and stable place.

Place-parish Behavior

The main subject of the article is place-parish behavior that is the main reason for importance of parish special places and as a consequences parish identity and behavior.

The public place that can service the special individuals of a society in small scale lead to attendance of population in these places . They related to vacant space but in this case they are affected by natural and unnatural surrounding.

So, a humanistic environment creates place for group activities. A behavior is shaped gradually and then it is established by residents, space is a new identity proportionate with individual's performance in space. The good or bad value of place-behavior relate to behavior value, but this issue is not One-way-for example, anti-behavior is not shaped around religious place of teenagers do not gather around

adult service offering places. In order to establish such a meeting place it should create required place for majority of population. The experience showed that the changes in places lead to changes in environmental behavior and as a result changes in identity of parish even it have symbolic aspect it can resist against new activities.

The studies in Tabriz indicated that small changes in behavior of old parish cause to demolition of identity and create parish with new identity. Sensible changes do not lead to renewal of parish structure with strong center.

In 70 to and 80 decades the urban designer did not care about the identity of cities in demolition of valuable parishes. In explanation of results, it can be referred to followings:

- The parishes with valuable masques with centrality around mosque have been recognized as parishes with Islamic and religious believes in daily activities and behavior.
- If the mosque and its surrounding preserve its old shape, similar behaviors are observable and the identity of parish does not change.
- In parish that its main place-behavior was a Bazar or square, the attendance of population shaped its fundamental identity.
- Unfortunately this identity has been loosed because of demolition of majority of these places or changes in identity. Poets and authors have been growth in these places.
- In some parishes, there is no special monument and place-behavior because of lack of unity in complexes and diversity of culture and personalities.

In large scale, it can be said that these places create a city depend on strength and level of different activities in important urban centers with strong characteristics, the city have had identity.

Some of these identical centers and symbols are observable because of public and social value.

They are recognized as civic elements. So a city with more parish centers has high architectural and social value in case of admission this theory, *it can be used in three sections as a recognition tool:*

a) Past: they are categorized as identical cities with historical and cultural precedence that main activities are conducted there.

b) Present: by recognition of important centers, it can be programmed in order to strengthening of parish and residential textures identity and eternal value.

It should be noted that these activities do not weaken these centers and reduce place-behavior.

c) Future: the investigation in Gheshm Island showed that new parishes have been built around mosques and houses of the great persons it means that the special places with proper behavior should be constructed according to design.

Conclusions

The total results and the manner of their application have been explained in text. Shaping of parishes identity and their revival have been carried out in four stages.

First stage: building and organization of required place for proper behavior.

Second stage: shaping defined behaviors special for places.

Third stage: giving place-behavioral identity to surrounding monuments and complexes.

Fourth stage: changing place to district index -depend on plan scale and identity of texture.

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